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## CURRENT OPINION

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### **Doctrines and Facts**

The June and September issues of the *Constructive Quarterly* contain two articles by F. R. Tennant in which he discusses current tendencies in formulating the doctrines of the Trinity and the Incarnation. These doctrines can hardly be considered apart from each other, and of the two the latter is the more basic. Both rest upon professed historical facts, and their truth depends upon trustworthiness of testimony and correctness of interpretation. To restate them is to substitute new terms, rather than new truths, for old, and that according to conceptions of humanity and religion which while relatively new are not evanescent.

The Trinitarian of our day must reckon with mysterious concepts, the Unitarian with obstinate facts; and these facts are: Jesus' claim, explicit or implicit, to be more than human, and the justification of such a claim in his experience. His utterances are self-consistent, and congruous with his personality, sublime and transcending his age, not to be accounted for by messianic concepts current in Jesus' own day. The Fourth Gospel adds little that is not at least implicit in the Synoptics, which represent him as sinless, forgiving sin, and differentiating himself from other men, and these elements cannot be eliminated from the portrait without depriving it of all historical worth. Such is the factual foundation for the New Testament teaching of his pre-existence and his divinity. But starting out with a pre-existent subject, how is his human experience to be understood? The kenotic theory does not explain it satisfactorily. Indeed Jesus as a divine subject is not an ultimate datum for theology, but rather the hypothetical presupposition for facts that need explaining. But tritheism is the logical consequence of the doctrine of the incarnation of a pre-existent

subject, and although most Trinitarians balk at tritheism, the religious value of the doctrine of the Trinity lies in the conception of distinct agents rather than distinct activities. The idea of God as a social being is meaningless apart from a plurality. But is monotheism preferable to tritheism after all, if the three subjects are equal and in complete harmony? Of course there is no philosophical necessity that the number of persons be three; that rests upon historical considerations.

If, then, the conception of Jesus as a divine subject issues in tritheism—a not altogether fatal objection—is any other explanation of the facts possible? The alternatives are to regard him as on a higher level than man, though not a divine subject, or else as a unique man but normally human. In the former case, appeal is made to divine immanence. Not only, however, is such an explanation inconsistent with a truly Trinitarian conception, but immanence needs to be defined more carefully. If it means the elimination of secondary causes, it is pantheistic rather than theistic. If it implies inspiration or suggestion, these might be regarded in the case of Jesus as conditioned upon moral sympathy and sinlessness, or the latter as a consequence of the former. If such inspiration is conditioned, we have a purely humanitarian conception of Jesus; if it is the condition of his moral superiority, we have to account for a difference in degree from other men amounting almost to a difference in kind. His uniqueness remains unexplained.

Finally, the prevalent demand for continuity suggests viewing Jesus as normally human. The problem of his personality, then, is intimately connected with his heredity. Now there is no empirical evidence for traducianism. Physical generation accounts for the original objective experience

of the subject, but not for the subject. But whereas the traducianist theory is hampered by spatial and materialistic ideas, creationism views the origin of every individual as a supernatural event. Furthermore, psychology suggests as a third factor in experience, in addition to heredity and environment, genius, or the power to make of inherited talents or capacities more than is comprised in them. Jesus, then, was a religious genius. This solution, however, involves the setting aside of his pre-existence, but also treats too summarily factual data intrinsic to the gospel narrative. His attitude of self-differentiation from man remains.

These are some of the factors to be considered in reaching a valid conclusion as to the nature and worth of Jesus' personality. Subjectivism cannot furnish the solution; reliance upon moral consciousness requires supplementing by a philosophy of the world and God which is the outcome of reflection upon the whole range of human experience. Above all, one must not ignore certain statistics just because they are difficult of assimilation to one's point of view.

### Religion Described

Most definitions of religion are either too broad or too narrow, and of the two faults the latter is the more serious as it makes inexplicable many of the phenomena of religion. Thus for example, early Buddhism has more real religion in it than later Buddhism though lacking some supposedly essential characteristics of a religion. In the *American Journal of Theology* for July, in lieu of a definition, A. S. Woodburne attempts a description of religion which is a collective term and must be considered psychologically.

What elements characterize the religious attitude? In the first place it is social, though the two are not identical. It involves a larger world of social relation-

ships. Ceremonial is important not for the self alone but as a social attitude toward the extra-human environment. This factor is especially characteristic of mystery religions, and the sustaining elements in theistic religions are social.

Again religious experiences are in the realm of faith rather than of proof. Religion in its ministry to life deals with the future as well as the present; it is concerned with ideals, and the way of attaining these is by faith. Religion demands adventure toward an ideal, and in so doing requires participation. The scientific attitude begins where participation ceases; religious experiences are simply data to the observer.

A third element indispensable to the religious attitude is appreciation. A belief expresses a value, and religion interprets values in terms of cosmic relationships. The Christian view of life is an interpretation and evaluation of events helping to a life increasingly in harmony with the mind of Christ. The technique of religion, then, is social; its outlook, that of faith; its attitude, that of evaluation.

### A Word of Appreciation

In the *Christian Century* for September 30, Carl Sandburg comments upon the social-reconstruction program issued by the Federal Council of Churches of Christ in America. Its declaration that the use of violence is not confined to revolutionary groups, he characterizes as unconventional, indicating a gratifying open-mindedness and absence of exclusiveness. The working-man has absented himself from church largely on account of its lack of vision or its exclusiveness; the open mind, the open heart, the open life, will win him back.

Whatever differences of opinion there may be as to social technique, there can be none as to the use of violence. Repression by violence never works. At present much hangs on the church's attitude toward class consciousness and the use of violence.

### Does the Golden Rule Work?

In the September *Expositor*, J. M. E. Ross calls attention to the shift from theology to ethics in attacks upon Christianity. Formerly the Golden Rule was taken for granted by friend and foe alike. Now it is seen to be not only difficult to understand but dangerous to apply. Following Hobbes, who said its observance would be possible only in a Christian world, Spencer and especially Nietzsche have attacked the principle itself, and Tolstoi's defense of its unlimited application is of a nature to repel common sense.

Is the Golden Rule practicable in competitive society? Advantage is sure to be taken of the man who follows it. Does Christianity, then, imply economic suicide? Again, is not self-denial opposed to a proper ideal of self-development? At a time when so much stress is laid upon the latter, any doctrine of self-repression must fight for its life, and it would seem that this place of the Christian ethic is losing its hold, notably upon women, who have hitherto given it their adherence much more than have men. Yet more serious, however, is the objection that one may injure one's neighbor by always giving in to him. An example of this is seen in the imposition practiced upon Samuel Butler by a friend whom he supplied with money for thirty-three years, often at the cost of severe self-denial, only to find afterward that the "friend" had a larger income during the later years than the giver. Butler had the satisfaction of doing no less than his full duty, but was his generosity really beneficial to the recipient?

Two considerations help in surmounting these difficulties. One is that to *please* one's neighbor is not enough; one must rather have his *welfare* in view. The second is that theology helps ethics by supplying a cosmic outlook in which temporary failure is transcended. Jerusalem may have been the worse for the Cross, but the world was

better for it. Christ's example must be followed if the world is to be made a help rather than a hindrance to the Christian life.

### Psycho-Analysis and Divine Grace

These terms apparently have little in common, but Jared S. Moore sets forth the relation of the two in the *American Church Monthly* for September. Between the advocates of psycho-analysis there is no little mutual misunderstanding. The latter is a theory concerning motives underlying conduct, and a method of disclosing hidden motives, eradicating them so far as harmful, especially by substituting helpful ones. Freud and his followers distinguish between the fore-conscious and the unconscious, using the former term to designate such elements as the subject is not immediately aware of, for example those that are instinctive or habitual; whereas the unconscious stands for what is cut off from active consciousness, as when one momentarily forgets a familiar name. Such mental phenomena are mentally caused. The unconscious is due to a conflict of motives with personal ideals, which accounts for other phenomena as slips of tongue or pen, personal prejudices, and emotional states. This conflict of mental energy, the libido, with a repressive influence, the censor, results in indirect expressions of the libido.

Different conceptions of the libido have been advocated, notably those of Freud, Alfred Adler, and Jung. According to Freud it is exclusively sexual, though not simply in the physical sense; but with that qualification his conception loses its definiteness and exclusiveness, and in any case is inadequate. Adler traces it to the instinct of self-assertion, an important element, indeed, but not exhaustive. Jung's view is more comprehensive: the libido is a manifestation of psychical energy having as twin roots the instincts of nutrition and reproduction. Little attention, however, has been paid to

the nature of the censor, which no less than the libido is instinctive. W. Trotter has shown the existence of a third instinct: herd opinion with the physical energy of instinct. In human society is community instinct the censor? It is to be noticed that social forces are not merely repressive: they have positive significance; furthermore the herd complex of nutrition, self-preservation, and sex, conflicts with the personal complex on different levels, as pointed out by Dr. W. H. B. Stoddart in his *New Psychiatry*. Thus convention or public opinion is the community instinct proper; the sense of moral obligation is a stage higher; and above both is religion or the power of divine grace. Does not the censor, then, correspond to this personal complex, less repressive and more positive as it ascends in the scale, culminating in religion which is essentially a positive force, strengthening psychical energy?

#### **Our Debt to the Pilgrims**

The Pilgrims' conception of democracy is the theme of two articles by Epaphroditus Peck in *Christian Work*, issues of September 4 and September 11. Many of the ideas and positions of the Pilgrims, both those shared with men of their day and those peculiar to themselves, were only of temporary significance, but some of the principles for which they had to contend have proved of lasting worth. This is especially true of democracy. They broke not only with the established church and the government, but also with the social organization of their day, when democracy was detested no less than bolshevism is now. Their fusion of church and state was not peculiar to them, but in consequence of that their lofty conception of the individual soul led them to democracy first in religion and then in politics. Their chief interest was to build a social organism that should protect their most cherished religious institutions. Conditions were favorable in the new world as they were not in England, so political democracy made

greater headway here, and was furthered by a plan of education that would fit all men to be citizens, and some to be leaders.

It is to the spirit and ideal of the Pilgrims that we look rather than to their specific institutions which bore the impress as well of the peculiar limitations of their faith, and that spirit finds notable expression in three documents: the Mayflower Compact, the Fundamental Orders of Connecticut, and the sermon preached by Thomas Hooker just before the adoption of the Fundamental Orders. The first of these was such a social contract as Hobbes postulated for the beginnings of government. While expressing full loyalty to the king, it was made possible and necessary because the Pilgrims were out of bounds—beyond the limits of his authority.

The Fundamental Orders of 1639 is the first written constitution in history, and has no mention of king, prelate, or of Great Britain, even, thus going beyond the Mayflower Compact. Thomas Hooker, its informing genius, had revolted from the ministerial aristocracy of the Massachusetts colony, and the Connecticut, like the Plymouth Colony, had practically universal suffrage. In 1638 he preached a sermon which has only recently been recovered in which he argued that God permits the people to choose their own magistrates, who should be elected according to the will of God. To limit the power of these officials, not according to whim or self-interest, a free constitution is both necessary and desirable. As the school by its training the intelligence of the prospective citizenry is entitled to state support, so is the church which molds the character of the citizens. While we no longer concede this last principle, this utterance as a whole is a worthy contribution to the literature of advancing democracy.

#### **Strange Bedfellows**

The Oxford Movement seems far removed indeed from the Pilgrim Fathers, yet a

writer in the *Expository Times* for September urges that the true significance of Tractarianism is seen less in its insistence upon apostolic succession and sacramental grace than in its indorsement of certain positions taken by the Pilgrims. Herbert G. Wood calls attention to Newman's advocacy of the autonomy of the church, as he opposed the dictation of the state, thus siding with Puritans and Separatists in their contention that the church while accepting support and protection from the state may never be subservient to it. Thus Newman and his friends trace their true apostolic succession through Barrow, Greenwood, and Penry rather than Latimer, Ridley, and Cranmer.

Another point of contact is emphasis upon discipline, insisting that the church enforce its own laws. A notable example is that of the marriage law. Differing from each other as to theory of marriage, they were alike in resisting the imposition by the state of a practice opposed to their own theory. Indeed the Oxford Movement conceded the principle of that dissent which they so despised when they maintained that separation on account of some fundamental doctrine is not a sin but a duty. As never before the church needs an independent life and an independent testimony.

The *Christian Century* publishes a supplement dated September 30, including an article by John Spargo on "The Futility of Preaching," together with three replies which won prizes among many submitted in a competition conducted by that periodical, and a rejoinder by Mr. Spargo; also an editorial from the *Outlook* on the same subject.

Mr. Spargo, believing in the church as a social institution, contrasts the attitude of Socialists twenty-five years ago, who assumed that the church was about to pass away, and favored the use of such church buildings as were suitable for public forums, while cathedrals might serve as civic museums. Now many of them recognize organized religion as an enduring factor in society.

He maintains, however, that the church exists primarily for worship and devotion: its true function is to make worship more beautiful, helpful, and inspiring; and that it is necessary to distinguish between the functions of religious individuals and of organizations of such. The church is a good agent to promote social consciousness, not to carry out social programs. "Its business is with the dynamics of progress."

The pulpit, however, is the church's weak spot. In days of unrest and a sort of messianic expectancy, ministers are but increasing the general confusion. All the preaching done in a year is probably less effective than the work of one farmer or school teacher. Judgments of ministers on public questions count less than those of any other class. Preaching is really an anachronism coming down from the times when there were few Bibles and few people were literate. Expository and doctrinal preaching are no longer necessary. Hence the minister lectures instead, with nothing of importance to say to an intelligent congregation week after week. His use of materials is limited and one-sided. Moreover the moral and religious problems of educated, enlightened people are beyond the grasp of the average minister, known as they are only by experience. Withal "the man of intellectual vision and integrity is at a big disadvantage in the ministry today." A new ministry is needed, not of preachers, but of men who know life.

Dr. E. B. Allen, winner of the first prize, points out that the minister has the unique task of interpreting eternal verities and giving the upward look. The preacher is essential to his church as a leader, and such men as President Wilson, Herbert Hoover, and Lloyd George have borne ample testimony to the efficacy of his leadership. The critic appears to be unfamiliar with modern preachers and preaching. Not all have the remarkable success of a Washington Gladden, but many are leaders of their

communities, and this is notably true in college and university centers.

Rev. L. C. Douglas suggests that Mr. Spargo's outburst was specifically occasioned by some unfortunate experience as auditor. He remarks upon the peculiar vulnerability of the ministry as compared with other callings: its weaknesses more evident, its successes less apparent. He thinks that the criticism is directed really at the incompetence of the "average minister," of whom the critic is but ill-informed. The efficacy of preaching is seen in the comfort given by its message of hope, overcoming death, and in such social institutions as hospitals and settlements, in the prohibition movement and the liberation of women, in the prevalence of the principle of human brotherhood. The pulpit is a chief source of interest in sociological problems.

Rev. E. B. Barnes admits the need of criticism, but insists on the predominance and influence of good preaching, although the minister is hampered by details and machinery. He, too, instances the prohibition movement and the attitude of the government during the war, and makes much of the minister's work as pioneer and popularizer of the social gospel.

In his rebuttal, Mr. Spargo charges some of his opponents with quibbling, and says of others that their resentment at the intrusion of an "outsider" is evidence enough of their narrowness. He says that his strictures on modern preaching are based upon a wide experience through many years, in which he has listened to more sermons than most preachers have, and suggests that much testimony as to the value of preaching is about on a par with testimonials to help, received from habit-forming patent medicines. He urges again that emphasis be placed upon the social implications of the gospel, and not upon programs, which like creeds are divisive. Especially is there need of a specialized ministry, as different qualifications are required for pastor, leader in

worship, and preacher. Men with the preaching gift ought to travel about, that many communities might profit by their ability; but ordinarily oratory is a handicap to the man engaged in the care of souls.

### More Criticisms of the Churches

Another critic of the church appears in William G. Shepherd, writing in the August *Harper's*, who finds in current life various manifestations of a groping after the invisible and spiritual—an interest in the supernatural rather than a revival of religion. Indeed, only a few are turning to the church; they do not find there what they are seeking, and probably there are more seekers of the spiritual outside of the church than inside. Small wonder when the twenty-six million members of Protestant churches in this country average little more than ten dollars per year in support of their church, pay their ministers poorly, are mostly middle-class, with women in the majority and running the local churches, with few wage-earners or men of means among them, with preaching as the chief, in many cases almost the sole, activity, with few community leaders in their number, except in rural districts, with very few recruits for the ministry, with the passing of theology and the vain attempt to substitute sociology, with half-baked social programs on the one hand, and opposition to a social gospel on the other. Nothing more than the self-criticism of the Interchurch World-Movement is needed to show that the church is in a bad way and in danger of ceasing to be a force.

To this gloomy forecast, Henry Sloane Coffin makes rejoinder. The denominationism for which the church is so often condemned is more apparent than real. The education of church members is above the average. The critic lays too much stress upon numbers and money. Moreover, could not much the same be said of such other institutions as the government,

schools, the home—that they are in a bad way, when one surveys only their weaknesses? What is the church doing and trying to do? For one thing, it is the only organization whose aim is to furnish Christian ideals and convictions, such as faith in man, in ideals, in the universe. It is the one institution that supplies contact with the invisible God. To it we owe the majority of public-spirited, socially minded citizens. Theology, as orderly thinking about the religious life, naturally changes from age to age. Sociology, or rather the social message of the church, is imperative from inner even more than outer necessity. Criticisms of the church are, after all, encouraging, as showing that people are thinking about it, not ignoring it. And, indeed, there is no manifest falling off as compared with the past, which we tend to idealize. The church is as much a going concern as ever.

#### **Prohibition as Seen in Europe**

Frederick Lynch gives an account in *Christian Work* for September 11 of what Europe thinks about prohibition in this country. In England he finds three classes of opinion: radical temperance reformers who are in favor of following our example; others who regard the sentiment for "personal liberty" as too strong for prohibition to be practicable, and who prefer the Swedish plan; and still others who are opposed to prohibition regardless of whether it would work or not, as a step toward paternalism and socialism. In France and Switzerland there is little interest in prohibition except as a matter of world-news; but in those two countries and in Belgium there is an increasing movement for total abstinence. Mr. Lynch concludes that prohibition sentiment is stronger in Europe than most people suppose.

#### **Modernism in Islam**

Modernism is not confined to the Roman Catholic church, but Dr. H. P. Smith finds an example of it in Islam, of which he tells

in the *American Journal of Semitic Literature* for July. Six years ago, Abdur Rahman of India published in England *A Critical Examination of the Sources of Islamic Law*. Now Islam is a church-state, so that the terms "lawyer" and "theologian" are synonymous. The sources of its law are fourfold: fundamentally the Koran, supplemented first by the example of Mohammed as set forth in the Hadith or tradition; then by the common sense of the Moslem community, that is to say, the lawyers who have always been conservative; and finally by analogy—an extension of the first three sources. All these are rejected by the author, even while he insists that nothing is to be learned from Europe or America in matters of religion. He makes primary the unity of Allah, the divine mission of Mohammed, and the inspiration of the Koran, which, however, is to be taken as a set of moral precepts rather than a code of laws. The Hadith are without value as being collected late and uncritically, while the Ijma, or common consent, should be the voice of the living community, not just the lawyers. Abdur Rahman thus without fully realizing it undermines the whole social system of Islam. For instance, he says that the Koran does not recognize slavery, teaching that all are one family and all Moslems are brothers. Yet abolition of slavery within Islam has come only by pressure from Christian lands. Again his claim that polygamy is not sanctioned and that four wives are allowed not at the same time but one after another is clearly inconsistent with Mohammed's example and teaching. He says further that Mohammed received the Koran by direct divine inspiration, but denies the existence of the golden tablet in heaven and the dictation of Gabriel, explaining angels and demons as forces of nature, favorable and otherwise.

Like the Catholic modernist, Abdur Rahman seeks to retain his church connection and at the same time appropriate the



accredited results of philosophical and historical study. His course is the more difficult, however, in view of the relatively greater strength of the social as well as theological vested interests against which he contends.

### **The Phantom of Liberty**

In the *North American Review* for October, Alleyne Ireland questions whether we have liberty in the United States. In spite of unusually favorable conditions and opportunities during nearly one hundred and fifty years of self-determination, can we say that this country excels in national or local government, in food production and distribution, in education, in industrial or administrative technique, or in a larger measure of social and political freedom? If we have not more freedom, why not, and if we have it, why all this unrest? Are our citizens more free than any others as to worshipping or not, working or not, spending or saving, eating and drinking what they please, living as they please? Or if these do not constitute social liberty, have we any more of that social equality which is but equality of opportunity, since desires and abilities vary?

If we speak of political liberty that should mean effective popular control over officials and legislation. But in the Supreme Court we have government of rather than for and by the people, and to win the war constitutional government was seriously weakened. At present we have no responsible government, as in England, where cabinet officials are accountable to the people.

### **Oculists Needed**

Fleta C. Springer finds in the oculist and the defects he seeks to remedy an analogy for some serious difficulties in the world-society. No two people see alike, all are more or less astigmatic; some cannot see the other side of the street, and others cannot see the stars. Worst of all, as she points out in the October *Harper's*, they do not

realize their need of treatment. It would almost seem that blindness is necessary to agreement.

The only way of finding what other people really think and of showing them what we think, is to adjust our forces. The fixed focus is the occupational disease of politics. The expert is apt to be myopic, examining his data out of relationship. Thus too we have the fallacy of first-hand observation: the man whose answer to every argument about the war for instance is "I was there, I saw it." At present Europe has the illusion of the far; we, of the near. Civilization seems to be in the hands of men of fixed shortsightedness.

### **How Reaction Helps**

Writing under this caption in the *New Republic* for September 1, John Dewey calls attention to the prevalent conviction that reaction somehow helps in the process of attaining freedom, which we are discovering requires eternal vigilance not so much in removing obstructions as in altering fundamental conditions. Just what part does the reactionary play in this process? An answer is to be found in history guided by psychology.

First of all, reaction clarifies issues by revealing obscure facts and hidden forces. Oppression itself does not produce love of liberty; instead it dulls perception and destroys energy. It helps only as it awakens the mind and focuses its attention on facts that should remain concealed. This may happen from the desire to make permanent the temporary possession of strategic power. For instance, the terms of the peace settlement have convinced many that the war itself was due to economic greed. Wrongly or rightly, the outcome is read back into the underlying motives.

Again reaction advertises radicalism and makes it respectable, by its indiscriminate condemnation of everything that opposes it. To be called a bolshevist by some

people is a compliment. Furthermore it compels the radical to come to closer grips with realities. By its fear of labor, reactionary industry brings to light the power of labor, and it is permanently weakened by the revelation of its motives and objects.

### **Leisure in Work**

The *Contemporary Review* for August contains an estimate of the significance of leisure, by Foster Watson. Underlying the current demand for leisure is the assumption that work is at best unpleasing. Is not the real contrast, however, between leisure and haste rather than leisure and work, and may not one's occupation combine work and leisure? The ideal of leisure, suggested by the very word school, has largely been lost from modern education, and greatly to its disadvantage, for it is neither wise nor safe to force mind-speed. Leisure properly is recognition of the individual time element, allowing each to go his own pace. It is the tension and pressure of getting on which is opposed to the highest values of work and play as well from which leisure offers a respite; but that respite should accompany the process instead of following it. Leisure and reflection belong together, and thinking is more essential than knowledge. Religion suffers when the element of leisure is subordinated, as too often happens. Originating in animal reverie, with its slackening of tension, leisurely thinking makes possible the highest quality of work and the fullest organization of experience.

### **Assimilating Immigrants**

There has been a great deal of theorizing about immigration from the standpoint of what *must* be done, according to Allen T. Burns in the *Survey* for October 2. But the Carnegie Corporation *Studies in Methods of Immigration*, approach the subject from a different point of view: what *can* be done? They present comparisons rather than finalities, showing what consequences are likely to follow different procedures, on the basis

of a thorough investigation of all the relative data. Such a method is necessary to bring order at last out of our chaotic handling of immigration and Americanization. For instance, naturalization has made a test of fitness to remain in this country, without noticing that those most quickly naturalized are most quickly internationalized. Immigrants have been accused of opposing the labor movement, whereas they have shown themselves willing enough to form their own labor organizations. We talked of prohibiting the foreign-language press, yet found it indispensable in securing full co-operation from foreign-born patriots during the war.

Exhibitions and expositions are more effective than prescriptions and prohibitions in solving problems both of policy and of technique, in such matters as compulsory teaching of English, naturalization, and health administration. It is of the utmost importance to estimate elements of desire, resistance, response, and co-operation, so as to know what to expect. An instructive example is furnished by the experience of Massachusetts and New Hampshire in dealing with schools of immigrants, the latter successful, the former unsuccessful because of a critical attitude at the start which aroused antagonism, and an exclusive spirit, imposing something from above as to which those directly affected had no voice. Again labor organization has become more successful in the hard-coal than in the steel industry because in the latter the point of departure was the craft; in the former, the individual worker. If immigrants are to be assimilated it is both necessary and possible to secure their self-assertive participation.

### **Popular Social Science**

Seventeen years ago saw the beginnings of an institution known as "The Social Week of France," a free university of social science, holding its sessions during one week in midsummer, each year at a different educational center. The whole day is

given up to lectures and conferences, all grouping about a central theme; one year it is the family, another year organization of labor or co-operative effort or responsibilities in the various social relations. Nearly a thousand people gather at these conferences, led by the foremost Catholic clergymen and educators of France, drawn together less by the fame of leaders or the interest of subjects than by the Catholic social doctrine which inspires the whole enterprise. This doctrine opposes the materialism of orthodox economists, as it places respect for personality above maximum production, as it opposes also their excessive individualism, tending to selfishness and liberalism, for it recognizes that industry must be regulated according to standards of justice and fellowship for the sake of the many. So it favors intervention by the state when necessary, and such measures as the shorter working day, but is as far removed from socialism as from orthodox political economy, opposing it as materialistic, overoptimistic in its view of human nature, Malthusian, and partisan. It is based alike on Christian ethics and on a realistic view of man as he is in his social relations, having as its motto, "Science to direct action." These Social Weeks, interrupted by the war, were resumed a year ago at Metz, and they have been successfully imitated in Italy, Spain, Belgium, and other countries. Subjected to criticism at times on the part of ultra-conservatives, they have received the sanction of Catholic authorities, and so have been a means of winning sympathy for the Catholic church as well as stimulating interest in, and first-hand investigation of, social problems in the light of Christian principles.

#### **Home Assistants**

During the years from 1890 to 1910, the proportion of household servants among self-supporting women decreased from one-half to less than one-third, and that in spite

of advantageous conditions as to health, wages, and preparation for home-making, which were more than offset by long and uncertain hours, limited social life and contact with family and friends, servile treatment, and social stigma. These considerations, together with opportunities for women in other fields, help to account for the shortage of domestic servants, and the effort to remedy the situation by offering such training as will result in more skilled and higher paid service has failed because the offer has not been accepted, as the competition has been among employers, not among employed.

Among the new standards for servants, or "home assistants," as described by Eugenia Wallace in the *North American Review* for October, are the following: the eight-hour day and forty-four-hour week, paid vacation of two weeks and holidays, cash wages with extra for overtime, use of last name and title by members of the family; while the home assistant does all the household work except heavy washing, gives references, is on the job, and furnishes her own food and car fare.

There are certain difficulties in the operation of such a plan. One is the need of training housewives who know how to use such help, and a hopeful sign is the response already made where such training has been offered. There is also the question of evening hours, and of the better wages commanded by the home assistant. Perhaps the greatest handicap to domestic service has been the social stigma attaching to it, and the practical impossibility of bettering one's status except by marriage. Accordingly certain recommendations have been made in addition to the requirements already listed, such as the abolition of tips and uniforms, and the use of the front entrance. It is imperative that the public re-value housework as skilled service, and that all condescension toward home assistants be abandoned.